

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XV.—NO. 24.]

HARTFORD, SATURDAY MORNING, JUNE 25, 1836.

[WHOLE NO. 752.]

THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.  
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Letters on subjects connected with the paper should be  
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## BAPTIST MISSIONS.

Extracts from the 22nd Annual Report of the Baptist  
Board of Foreign Missions.

### MISSIONS IN NORTH AMERICA. East of the Mississippi.

#### OJIBWAS.

*Sault de Ste Marie*—near the east extremity  
of Lake Superior, on St. Mary's river.

Missionaries, Rev. Abel Bingham, Mrs. Bingham,  
Mr. James D. Cameron, licensed preacher;  
Judson Bingham, and Miss Nancy Brown,  
school teachers. Native assistants,—*Shagud,  
Alexis Cadotte.*

During the year ending July 31, 1835, the  
state of the mission gradually improved. Some  
opposition was made to the Temperance reform-  
ation, so happily carried forward in former  
years, and several houses were opened in the  
neighborhood for the sale of intoxicating drinks.  
Those who had adopted the Temperance  
pledge, generally remained steadfast, notwith-  
standing, and were determined to resist the  
seductive torrent. Public religious services  
were conducted as heretofore mentioned. The  
assembly at the Indian exercises continued  
small; but at the morning service, in English,  
there was a respectable audience, who gen-  
erally appeared attentive. The members of  
the church also appeared well, with the exception  
of two who have since been excluded. In Au-  
gust and several succeeding months, a deep  
seriousness rested on the youth belonging to  
the mission family, and several evinced great  
solicitude to know what they must do to be saved.

At the close of the year 1835, six persons had  
been added to the church, of whom five were  
by baptism. The present number of the  
church is 24, exclusively of some who have  
been dismissed, but who have not yet notified  
their uniting with other churches. Early in  
January, Mr. Cameron and the native assistants  
visited the Indians who reside on islands in  
the immediate vicinity of St. Joseph's island in  
lake Huron, by whom they were generally re-  
ceived with great kindness, and their instruc-  
tions listened to with encouraging interest.

Near the close of the month, Mr. Cameron,  
in company with Shagud, made a second tour to  
the mouth of Tukwaminan, or Tequimenon, on  
lake Superior, about 30 miles from the Sault,  
and thence to the northern borders of lake Mi-  
chigan. Their stay at each place was short,  
in consequence of the extreme cold. They  
were treated, however, with uniform kindness,  
particularly by the Indians on lake Michigan,  
whom Mr. Cameron had visited the winter pre-  
vious. Two of the chiefs of this band after-  
wards consulted together, and, as they said,  
finally concluded to embrace the Christian  
faith. Mr. Cameron contemplates visiting  
them again the ensuing winter. Their resi-  
dence is Kizhekikang, about 50 miles from  
Mackinaw. The place is the more important  
from the proximity of other bands of Indians—  
one, quite numerous, on an island near the op-  
posite bank of the river—and another, distant  
about a day's journey; all of them accus-  
tomed, in some measure, to agricultural pursuits.

*Schools.*—From the time of Miss Hill's re-  
turn to Chicago, July 23, the day-school was  
chiefly in charge of Judson, son of Mr. Bingham,  
till the arrival of Miss Brown, the 13th of  
November following. He appears to have  
been judicious and successful in the perfor-  
mance of his duties, and gives promise of per-  
manent usefulness to the mission. Soon after the  
arrival of Miss Brown, the boarding school was  
enlarged to 20 scholars, 13 boys, and 7 girls.  
Four of those last received, were from Catho-  
lic families, and all, mixed-bloods. The Catho-  
lic influence seems to have gained no ground  
the past year. Several Catholic families of  
mixed blood were desirous of sending their  
children to the school, who could not be re-  
ceived. The whole number of scholars was  
thirty. The Sabbath school also averaged  
about thirty members.

At the last date, February 9, "the mission  
never appeared, in some respects, more pros-  
perous." Mr. Cameron had composed about  
24 Ojibwa hymns, to be used in public worship,  
and was contemplating a revision of Dr. James'  
Ojibwa version of the New Testament.

#### OTTAWAS.

*Thomas*—on the North bank of Grand Riv-  
er, Michigan.

Missionaries, Rev. Leonard Slater, Mrs. Slater;  
Miss Mary Bond, and Miss Sarah Day, school  
teachers.

Mr. Slater has continued the practice, as in  
former years, of holding daily meetings with  
the natives, beside meetings on the Sabbath.  
"One of our boys, named Abraham Faw," he  
writes, under date Aug. 13, "reads in the In-  
dian Testament, every morning at sunrise, at

the meeting house in the village, where the  
brethren collect for worship. Every evening  
I attend, and read and expound the word of  
God. The evening meetings afford me much  
pleasure. After ringing the bell, 20 to 40 col-  
lect, and with eager attention listen to the word  
spoken." The meetings on the Sabbath were  
also interesting, from the apparent attention of  
the natives. Mokicheem, a native convert,  
was baptized April 26. One member of the  
church has died. The present number is 24.

Miss Bond and Miss Day arrived at the sta-  
tion Oct. 31. At that time many of the natives  
were absent on account of the prevalence of  
the small-pox, of which a large number had died.  
Soon after Miss Bond opened a school for  
Indian children, and Miss Day a school in the  
white settlement on the opposite side of the river.

Both have labored with much assiduity and  
encouraging success. The English school has  
numbered from 20 to 25 scholars, some of  
them from Catholic families. The largest num-  
ber attending the Indian school was fifteen.

"The children manifest a desire to learn,"  
says Mr. Slater, "and the Indians encourage  
us to expect a large school the ensuing spring."  
The natives have recently removed to their  
sugar-camps, about six miles distant, and Miss  
Bond is designing to remain with them during  
their stay there, for the purpose of accelerating  
their progress in the language, and instructing  
the children when at liberty. Mr. Slater con-  
tinues to maintain religious worship with them,  
and anticipates the pleasure of repeatedly vis-  
iting other villages more remote the present  
season.

ONEIDAS, TUSCARORAS AND SENE-  
CAS.

*Tonawanda*—near Niagara, New York.

Missionaries, Mr. James B. Rollin, superintend-  
ent, Mrs. Rollin, and three assistants.

From the Report of the Baptist Missionary  
Convention of the State of New York, to whom  
the immediate care of this station belongs, and  
from other sources, we learn that in January  
last, the school "was in a very prosperous state,  
consisting of forty native children, fed, clothed,  
and instructed in the mission family, and mak-  
ing good proficiency in learning." The church  
was also more flourishing than for some time  
past. Public worship was regularly maintain-  
ed at the Indian meeting-house. Two had  
been recently baptized, and others were anx-  
ious about their eternal welfare. The number  
of natives in the church was eighteen.

CHEROKEES.

*Valley Towns*—in North Carolina, with sev-  
eral out-stations.

Missionaries, Rev. Evan Jones, Mrs. Jones,  
Miss Sarah Rayner. Native assistants, Rev.  
John Wickliffe, Oganaya, preacher, Du-  
lance, Dsawata. Interpreter, David Fore-  
man.

Mr. Sturgis retired from the station near the  
close of August.

The Board continue to receive very gratify-  
ing accounts of the prosperity of this mission.  
At the close of a series of meetings early in the  
year 1835, applications were made from seven  
different settlements for preaching, besides  
those statedly attended by the missionaries.—  
Two of these places are 40 or 50 miles distant  
from Valley Towns, the others, from 16 to 30,  
and cannot be regularly supplied with preach-  
ing, but are visited occasionally. The places  
on which the greatest amount of labor appears  
to have been bestowed, aside from the principal  
station, are Oudelube, Galanceya, Dseyohce,  
and Tusquity. At each of these stations, the  
word preached has been attended with the in-  
fluence of the Spirit, and several have been  
converted to God, and baptized. Protracted  
meetings have also been held repeatedly in  
the progress of the year, and with manifestly  
good results.

*Baptisms.*—Previous to April 7, 1835, the  
whole number of baptisms at Valley Towns,  
had been 260. Of these 244 were Indians,  
117 males and 127 females; 15 whites, and 1  
black. 23 Indians had died, and 9 had been  
excluded, leaving the number of Cherokee  
members 212—102 males and 110 females.—  
The whole number of the church, including  
whites, was 227. Since that date the number  
of baptisms have been, at Valley Towns, 29—  
Dseyohce, 4—Tusquity, 1; dismissed, 23, to  
form a new church—excluded, 4—suspended,  
2; nett increase, 5. Present number of the  
church, 232.

The baptism at Dseyohce was administered  
by Mr. Wickliffe. Mr. Jones, in giving in-  
telligence of the same, under date Feb. 18, re-  
marks, "A very few years ago, the vicinity of  
the scene of this evangelical ordinance was  
shrouded in the darkness of heathenism, and  
the administrator was himself a minister of the  
abominations and other mummeries of paganism  
in the same neighborhood. But the Sun of Right-  
eousness has arisen, and his beams are penet-  
rating the gloom and chasing away the darkness,  
and enlightening and purifying the minds of  
the people. The worship of God has supplanted  
the reveries of superstition, and the Christian  
Sabbath is hailed with joy, and ushered in with  
songs of praise to the Lord Jehovah." In a  
preceding communication Mr. J. had character-  
ized the church generally, "as appearing to ad-  
vance in the divine life. Many are quite hum-  
ble, devoted Christians. Family worship is re-  
garded as a sacred duty, and the fruits of fam-  
ily religion are frequently witnessed in the con-  
version of the children and other branches of  
professing families." The services of the na-

tive preachers are highly valuable, and special  
efforts are made to further their acquaintance  
with the oracles of God. At the last advices,  
two of the most efficient of their number, Mr.  
Bushyhead of Amohce, and Oganaya, had gone  
by appointment of the General Council of the  
Nation, to Washington, to adjust their national  
difficulties.

The Board have still under consideration, the  
expediency of supplying this station with a  
printing establishment. The demand for the  
Scriptures in Cherokee is increasing, and the  
advancement of the people in civilization will  
soon call for other useful books. The mission-  
ary at the station is well furnished with facili-  
ties for providing translations; and the native  
preacher, Mr. Bushyhead, is inferior to no one  
of his countrymen in the knowledge of the  
Cherokee language. Several Cherokee hymns  
have been prepared for the press, and a series  
of tracts is contemplated. The importance of  
providing a printing apparatus in this section of  
the Cherokee nation, provided they retain their  
present location for even a few years to come,  
is the more urgent, in view of the prejudice ex-  
isting there against receiving books from the  
Arkansas.

*Amohce*—near Candy's Creek, about seventy  
miles from Valley Towns.

Native preacher, Rev. Jesse Bushyhead.

A protracted meeting was held in this place  
early in September, attended by Mr. Jones and  
several of the native brethren. On the second  
day of the meeting, Sept. 5, according to pre-  
vious arrangements, a church was constituted  
of 23 members, and Mr. Bushyhead was chosen  
pastor. On the following day one was ad-  
ded to the church by baptism. The meeting  
was well attended, and much seriousness was  
manifested. "The prospect here," Mr. Jones  
states, "is very encouraging; and it can only  
be ascribed to the operations of divine grace,  
that, amid the present political excitement which  
exists through the nation, so much attention  
should be paid to the gospel. I trust the Lord  
will effectually establish his kingdom among  
the Cherokees." A number of the Cherokee  
brethren had recently erected at this station a  
hewed log meeting house, 35 feet by 25.

*West of the Mississippi.*

SHAWANOEES.

*Shawano*—near the line of Missouri and  
near the Kauzau river.

Missionaries,\* Rev. Johnston Lykins, Mrs. Ly-  
kins.

Mr. Jotham Meeker, of the Ottawa mission,  
has also labored at this station, in charge of the  
printing department, and other missionaries  
have resided here temporarily.

The efforts of Mr. Lykins have been applied  
during the year almost exclusively to the pre-  
paration of books, &c. in Creek, Choctaw and  
Shawano, so that his other labors among the  
Shawanoes have been greatly abridged. The  
amount of printing for the year, as stated by  
Mr. Meeker, Feb. 10, 1836, is 6,660 copies of  
works in seven languages beside the English,  
viz., the Shawano, Creek, Choctaw, Ojibwa,  
Putawatome, Wen, and Loway, or 382,960 pp.,  
besides a monthly newspaper, called Shawano  
Sun. Two of the most important of these pub-  
lications were the gospel by John, with extra-  
cts from Matthew and Mark, in Creek, making  
a volume of 192 pp., of which 1000 copies were  
printed, and part of the gospel by Matthew, in  
Shawano, 32 pp., 500 copies. The transla-  
tion into Creek was made with the assistance of  
Mr. Davis, the native Creek preacher. Mr.  
Lykins, under date Sept. 10, 1835, says, "The  
translation cost us much labor; we have, how-  
ever, the satisfaction to believe that it is as cor-  
rect as can, under any circumstances, be made  
for the first time into an Indian language. For  
this work Mr. Davis is better adapted than any  
other red man I have seen; and it is hoped he  
will be able, from time to time, to revise the  
translation, until it shall be perfected." In the  
revision of the Shawanoese version of Matthew,  
Mr. Lykins has availed himself of the valuable  
aid of Dr. A. J. Chute, of the Presbyterian  
church. The mission church at Shawano  
numbers 17, 11 of whom are whites. Two na-  
tive members have died, "who gave evidence  
of genuine piety."

Mr. Robert Edmonds, who had been appoint-  
ed school-teacher, and directed to repair to  
Shawano, was disabled by sickness at St. Lou-  
is, while on his way to the mission, and has  
consequently been released from his engage-  
ment.

DELAWARES.

North of Shawano, in the Forks of the Mis-  
souri and Kauzau rivers.

Mr. Ira D. Blanchard, school-teacher, Mrs.  
Blanchard.

"In consequence," says Rev. Mr. McCoy,  
"of the attention required in the erection of a  
school-house, and other buildings, and the ne-  
cessary absence of the teacher the former part  
of the year, and of sickness in the latter part,  
little has been done in the matter of instruction.  
Formerly, Mr. Blanchard taught, and with a  
good degree of success, upon the new system.  
The school which is expected shortly to be  
opened in the new building, will be taught in  
English. At the same time, instruction in De-  
lawar, upon the new system, will be imparted,  
so far as the Indians desire it." The Delaware  
have been occasionally visited the past year by  
Mr. Meeker, from Shawano.

\* Mr. Lykins was ordained to the work of the Gos-  
pel ministry on the 18th of last October.

## OTOES AND OMAHAS.

Missionaries, Rev. Moses Merrill, Mrs. Merrill,  
Miss Cynthia Brown, school-teacher.

The ordinary labors of the mission have been  
much interrupted during the past year, in con-  
sequence of the removal of the missionaries from  
Bellevue to the new site selected for the Otoes.  
This is six or eight miles distant from Bellevue,  
on the north side of the river Platte, six miles  
above its junction with the Missouri. Mr. Mer-  
rill and family removed thither the 18th of Sep-  
tember. Since that time most of the Otoes  
have been absent on their hunting tour. To  
such, however, as remained or were occasion-  
ally in the village, both children and adults, in-  
struction has been given, as opportunities pre-  
sented. Previously to the removal of the mis-  
sion from Bellevue, the school was continued  
as formerly till June, when, in consequence of  
the sickness of Mrs. Merrill, it was suspended.  
It will probably be resumed so soon as the  
Otoes shall have become settled at their new  
residence. Twenty lodges, containing about  
100 souls, were expected to remove to the new  
site this spring. A farmer and blacksmith have  
already arrived. The Omahas are settling on  
the bank of the Missouri about 60 miles north  
of the Otoes. It is expected that a teacher un-  
der appointment of the Board, will shortly be  
located among them.

## OTTAWAS.

South of Shawano.

Missionaries, Mr. Jotham Meeker, preacher  
and printer; Mrs. Meeker.

During the past year, Mr. Meeker has resi-  
ded at Shawano, and been mostly employed  
in the printing department at that station. Oc-  
casionally he has visited some of the neigh-  
boring tribes, the Putawatomes, Kickapoos, Dela-  
wares, and Ottawas, besides teaching a school  
and attending religious meetings among the  
Shawanoes. The Ottawa settlement is distant  
about 40 miles, on which account, as well as  
from the pressure of other engagements, Mr.  
Meeker, has visited it but seldom. On one oc-  
casion he writes, "I lately visited the Ottawas,  
staid with them two nights, had much friendly  
intercourse with them, and was much pleased  
with my visit. They are anxious that I should  
soon remove among them, to teach them to  
read and write, &c."

PUTAWATOMIES.

Missionaries, Mr. Robert Simerwell, Mrs. Sim-  
erwell, now residing at Shawano.

About 900 Putawatomes have removed to  
the Indian territory, but have not yet secured  
a permanent location. The tract of country  
originally assigned them by government, lies  
above Missouri, on the N. E. side of Missouri  
river, and is said to be extensive and valuable.  
The Putawatomes prefer, however, the terri-  
tory south of, and adjoining their ancient allies,  
the Ottawas, and other tribes,—on the upper  
branches of the Osage river; and two com-  
panies of them have lately visited the seat of gov-  
ernment, to effect a substitution. For the pre-  
sent they are to remain encamped in the vicin-  
ity of Fort Leavenworth. At this place Mr.  
Simerwell will have the opportunity of visit-  
ing them as heretofore, and as soon as their loca-  
tion is designated will be ready to take up his  
abode with them.

## CREEKS.

*Ebenezer*—north of Arkansas river, and four  
miles west of Verdigris river.

Missionaries, Rev. David B. Rollin, Mrs. Rol-  
lin, Miss Mary Rice, assistant.

In a letter, dated Jan. 4, 1836, Mr. Rollin  
writes, "Public worship has been regularly  
maintained every Lord's day but one. Our  
assemblies, during the spring and the former  
part of summer, were large and deeply inter-  
esting. Since the sickly season commenced  
the number of attendants has decreased, but  
good order and solemnity are yet manifest.—  
Since Oct. 18, four Indians and three Africans  
have witnessed a good profession before many  
witnesses, having been 'planted in the likeness  
of Christ's death.' Besides the meetings on  
the Sabbath, our brethren have held conference  
and prayer meetings in the different neighbor-  
hoods where they reside." Previously to Mr.  
Rollin's arrival at the station, the church had  
neglected to enforce a proper discipline, and  
some of its members were chargeable with  
gross sin. During the past year nine of these  
have been excluded—others reclaimed. The  
whole number of baptisms prior to March 1,  
was 10;—4 Africans have been received by  
letter. The present number of the church, in-  
cluding the missionaries, is 82,—6 whites, 22  
Indians and 54 blacks,—exclusive of several  
who have moved out of the nation. Mr. R.  
has introduced the temperance pledge into the  
church, and all the members have signed it.  
The school which was opened early in the  
year, was kept in operation about six months;  
34 different scholars attended, but only 10 or  
12 with much regularity. About the middle of  
July it was dismissed, in consequence of the  
prevalent sickness. In November, notice was  
given that the school would be opened again;  
but, on account of ill health and other cir-  
cumstances, the number of scholars has been  
small.

The mission family has also suffered much  
from illness. One of Mr. Rollin's children has  
died, and Miss Rice, who for several months  
had been laboring under disease incident to  
the climate, has been directed by the Board to  
remove to another station, where she will have  
a better prospect of restored health.

The missionaries have been sustained, how-  
ever, in their trials, by the consolations of re-  
ligion. "Our work," says Mr. Rollin, "has  
been delightful. A consciousness of being in  
the path of duty has refreshed our spirits. The  
throne of grace has had new and sweet attrac-  
tions. The everlasting arms have borne us up." Mr. Rollin also acknowledges the kind  
attentions which they received gratuitously,  
during their sickness, from Dr. Dodge, mis-  
sionary of the American Board of Commis-  
sioners.

*2nd Station*—north Fork of Canadian river,  
about 30 miles from Ebenezer.

Missionaries, Rev. John Davis, Mrs. Davis,  
both natives; Miss Mary Ann Culburn,  
school-teacher.

Mr. Davis has prosecuted his labors as heretofore,  
preaching at three different places.—  
During the summer, however, he was under  
the necessity of residing at Shawano, to aid in  
the preparation of an elementary school book  
of 32 pp., and the Gospel by John, in the Creek  
language, already mentioned. Since his re-  
turn he has also been much confined by the  
sickness of his family, but has distributed a few  
Creek books, and taught some of his country-  
men to read. Miss Culburn continued her  
school three months, the attendance averaging  
from 12 to 16 scholars; but was then com-  
pelled to desist on account of the prevailing sick-  
ness. The station occupied the greater part  
of the year, was located 8 miles west of Ebene-  
zer, and was to be removed to its new site, about  
the 1st of March.

## WESTERN CHEROKEES.

Missionary, Rev. Chandler Curtiss.

Rev. Samuel Aldrich, of this mission, died  
at Fairfield, the 22d of last November, after la-  
boring faithfully in the service of the Board  
about one year. A school of about 20 scholars  
had been taught a portion of the year. The  
church numbered 23 members. Mr. Curtiss  
commenced his labors among the Cherokees,  
June 8. In consequence however of the hostil-  
ity manifested to the mission, from the first, by  
some who reside in the neighborhood, Mr. Cur-  
tiss, it is expected, will shortly repair to some  
other station.

## CHOCTAWS.

*Arkansas District.*

*Pheasant Bluff Spring*—on Canadian river,  
30 miles west of the Choctaw Agency.

Missionary, Rev. Joseph Smedley, school-  
teacher.

*Bethlehem*—Missionary, Rev. Eber Tuck-  
er, school-teacher.

*Bethel*—eight miles from the Agency.

Missionary, Alanson Allen, M. D., school-  
teacher.

Each of these stations has been visited the  
past year with severe and prolonged sickness,  
and the labors of the teachers have been con-  
sequently much interrupted. Mrs. Smedley,  
died in July. Messrs. Tucker and Allen ar-  
rived at their respective stations about the 1st of  
June. Mr. Tucker, besides teaching and vis-  
iting the Choctaws, has taken in charge two  
white settlements, distant each 15 miles, in op-  
posite directions, to whom he preaches occa-  
sionally. The medical services of Dr. Allen  
have been highly valued by the natives. The  
school under his care was small, but the chil-  
dren who attended, learned well.

Sampson Burch, a Choctaw, has been dis-  
missed from the service of the Board.

## Red River District.

*Station*—six miles north of Red River, and  
about twelve westward of Fort Towson.

Missionaries, Mr. Ramsay D. Potts, preacher  
and school-teacher, Mrs. Potts.

In addition to teaching school, Mr. Potts  
preaches every three Sabbaths to the Choctaws,  
at three different places, and the 4th Sabbath at  
Fort Towson. The congregation frequently  
numbers 75, and at times 150. Mr. Potts  
writes, Jan. 2, 1836, "I cannot say that I see  
as yet that the seed which has been sown the  
past year, has yielded any increase. Yet there  
is more inquiry on the subject." Several Bap-  
tists who reside in the neighborhood of the sta-  
tion, have been desirous of being constituted  
into a church. There was also one candidate  
for baptism. It is probable that Mr. Tucker,  
of Bethlehem, has since visited them.

From the preceding review, it will be per-  
ceived that the operations of the Board, the  
past year, have been somewhat embarrassed at  
several of the Indian stations, by the general  
prevalence of sickness, or the unsettled state of  
the Indians, consequent on their removal to  
new locations. Intemperance and other vices,  
both of Indians and of whites, have also, in  
some instances, counteracted the labors of the  
missionaries. Still there is no cause of dis-  
couragement. The evils referred to are, for  
the most part, of a temporary nature; and could  
these tribes of the west be furnished with an  
adequate number of faithful laborers, no insur-  
mountable obstacle, it is believed, would be found  
in the way of introducing among them speedily  
the blessings of Christianity and the arts of  
civilized life.

## In the West Indies.

### HAYTI.

*Port-au-Prince*—Missionary, Rev. William C.  
Monroe.

Mr. Monroe arrived at Port-au-Prince the  
first of last May, and immediately entered on  
his work. At first, from a variety of causes,



his efforts promised little success; but at our last dates the state of the mission was greatly improved. Repeated meetings for conference and prayer had resulted in the removal of the principal obstacles that affected its prosperity, and in the constitution of the Port-au-Prince Baptist church. It was formed in January last, and consists of twelve members. Once they have celebrated the Lord's supper, and found it a season of comfort and joy in the Holy Ghost. They meet for worship at the private house of Mr. Monroe, until a more convenient place can be obtained, and are at present greatly encouraged. They beg that our missionary may be continued with them, and pledge themselves to do all they can to sustain the cause.

From the Landmark.

[Abridged.]

#### ENGLISH ANNIVERSARIES.

We have received London papers to the 12th of May, containing copious accounts of the anniversaries of the religious and charitable societies, as far as they had proceeded at that date. The accounts, including reports of speeches, are very voluminous, and interesting to all who sympathize in their objects, in all parts of the world. It is truly refreshing to behold the amazing extent of the means which are in operation for evangelizing the world and meliorating the condition of man. We shall endeavor, although at the expense of no little labor to ourselves, to give our readers some account of the London meetings.

The BRITISH AND FOREIGN BIBLE SOCIETY held its thirty-second anniversary on the 4th of May, at Exeter Hall. The great room was crowded to such excess, and so many were unable to gain admission, that it was concluded to organize another meeting in a lower room, to which the Report was read, after it had been presented to the larger meeting. Lord Bexley, the President of the institution, presided, and Lord Teignmouth took the Chair in the lower room. Before the report was read, the attention of the meeting was called to a letter from the Earl of Chichester, who regretted his inability to attend, and enclosed a draft of £100, as a fine for his absence.

The report was read amidst repeated cries of "hear," and bursts of applause. Besides the scriptural works circulated at home, it was stated that in the colonies the circulation had been 43,523 in number, being 16,921 more than last year. In France, great numbers had been circulated; indeed, the report observed, it was wonderful to behold the attempts made to promote the kingdom of God in France. Belgium had also afforded a new opening for the extension of their labors; as had both Spain and Portugal in their present state. In the latter country there was now no legal impediment to the introduction and circulation of the Bible. The accounts from the laborers in Italy, Malta, Bucharest, Wallachia, Smyrna, Constantinople, Calcutta, Madras, and other parts of India, were of a most encouraging and cheering character. From China the accounts were of a mixed character, but on the whole encouraging. Although the little Christian band there laboring had been disturbed, still they wrote for greater numbers of copies of the holy scriptures, saying, that if they had 50,000 or even 100,000, they could dispose of them. From New South Wales, Van Diemen's Land, New Zealand, the Mauritius, the Cape of Good Hope, Graham's Town, Sierra Leone, Tunis, Barbary, Tripoli, and from the different islands of the West Indies, the accounts were of a most gratifying character, and proved that the Lord had poured a blessing on their labors. In one part of Jamaica the Maroons alone had ordered 200 Bibles at 12s. each. The amount received by the society from all sources, during the year, has been \$6,819. 8s. 7d. Of this sum, 45,561 10s. 4d. have been obtained from the sale of the scriptures; which sum, compared with the sales of the preceding year, shows an increase to the extent of 3,591. 16s. 3d. The free contributions to the society, together with legacies, donations, &c., applicable to the general objects of the society, have amounted to 38,902. 7s. 9d. The total expenditure of the society has amounted to 107,483. 19s. 7d., being 23,445. 19s. 5d., more than that of the preceding year, and its present engagements exceed 34,000. The following was the issue of Bibles, &c. during the last year:—558,842 copies, including Bibles and Testaments, and integral portions of the scriptures, making a total, from the commencement of the society, of 9,751,792.

The meeting was addressed by the Bishop of Winchester, Lord Glenelg, Secretary of State for the Colonies, the Bishop of Chester, Rev. Dr. Pye Smith, Rev. Mr. Shaw, Missionary from Caffria, Josiah Foster, of the Society of Friends, the Marquis of Cholmondeley, and also by two gentlemen from this country, Rev. William Jackson, of New York, and Rev. Mr. Brackenridge, of Baltimore, deputies from societies here.

Dr. Pye Smith went back in his memory to the origin of this society, and gave an account of its formation. At the meeting held for its formation thirty-two years ago, were heard the voices of Granville Sharp and William Wilberforce. They had also the attendance of Dr. Owen, who attended, not to become a member, for he doubted the practicability of the plan.—Having heard, however, what the more sanguine had to say, and having heard also, statements contained in communications from Oberlin and others, Dr. Owen became interested in the plan, and addressed the meeting in its behalf, in his usual and powerful strain. On that day the Society was formed.

Rev. Mr. Jackson, of New York, said he was an Englishman by birth, though long an American by adoption; that he felt a strong interest in the institutions of his mother land, which had not ceased to be the country of his affections. In this, he said, he spoke the feelings as well of the English born, as of the descendants of English now in America. As a testimony of this, he presented the society a one pound note, which an Englishman in Amer-

ica requested him to offer as a token of unabated attachment to his native land. He believed that between no two nations in the world did there exist such strong, affectionate individual attachment, as between the inhabitants of England and America. He alluded to the change which had taken place in respect to the society within twenty years, the time of his absence from his native country. The amount of subscription had gone from 400,000. to beyond 2,000,000. the circulation of the scriptures had been increased from two to ten millions; and from forty different languages the bible has been translated into one hundred and sixty!—He beautifully compared this wondrous increase to "the great angel mentioned in the Revelations, with one foot upon the sea and the other on the land: with pity in its eye, charity in its heart, and conviction on its lips (applause), extending its arms as though it would encircle the whole human race, and offering life and light, and happiness, to all the nations of the earth." (loud applause).

Lord Bexley, the chairman, expressed to Mr. Jackson his deep sense of the value and importance of the co-operation of the American Bible society. Next to Great Britain, America had stood forward in the cause of the Bible and religion; and in her increasing wealth and piety he saw that they had a most powerful coadjutor in the great cause in which they were now engaged.

Rev. Mr. Shaw, missionary from Caffria, where he has labored thirteen years, stated some facts in illustration of the need of the bible, and the benefits which had already accrued from its circulation in southern Africa. He had left the colony to the north-east of the Cape of Good Hope flourishing and happy; and he firmly believed it was destined to promote the civilization of a vast portion of southern Africa. The bible had been furnished to the settlers, and had been carefully read. With respect to the settlers, he believed they would not suffer from comparison with any body of christians in any country. Having freely received, they freely gave, and they had established an auxiliary bible society among themselves. He stated a circumstance in illustration of the benefit resulting from the circulation of the scriptures among the Caffrarian tribes. A lad, who had been a scholar—an apt one—in the Sunday School, had learned to read in the English Testament. He was remarkable for his good behaviour, and for his attention to religious instruction. He had made it his practice, when his master was out of the kitchen, of taking down a copy of the scriptures which had been given to his master by the society, and reading portions of it. One day his master caught him in the act of hiding it up; and finding, on inquiry, that the lad was able and anxious to read it, he gave him permission to do so at leisure. His name was Rata. His master having occasion for his services early one morning, called Rata as usual; but Rata not answering, his master sought him in his room. Having found him there, on asking him why he did not reply at first, he said that his name was not Rata, but Peter; and it came out, on inquiry, that, reading in the Testament that those who gave themselves to Christ were baptized, and being ashamed to trouble the minister, he had gone to a fountain to which he was in the habit of leading the cattle, and had there baptized himself, in the name of the Father, the Son, and the Holy Spirit. (Hear, hear.) Soon after, Peter fell sick; and the minister, on visiting him, was pleased to find him rejoicing in a sense of the Divine favor, while he addressed his dispirited mother, and urged her to leave off all her bad habits, and go to the school that she might learn the word of God. "I have no fear of dying," said he, "for I know that Christ is my Savior, and through Him I shall be happy."

Rev. Mr. Keuntze, of Berlin, spoke of the Bible Society in Prussia. That society, he was happy to say, had recently experienced a great revival: claims were made upon it from all parts, so that its friends were excited to raise new funds. Some of the agents had been from house to house with success; they had been enabled to furnish many poor persons with copies of the scriptures gratuitously. A few soldiers, also, had formed an association for a similar purpose; they assembled together once a month to pray, and to collect small sums, with which they bought bibles; by that means they had distributed nearly one hundred bibles every month. There was one circumstance which greatly cheered the hearts of the friends of the Bible Society; a number of children met together for the purpose of prayer, and collecting pence to purchase bibles. In the days of the Reformers, some of the friends of that period met together under circumstances of great embarrassment: they were ready to fear that the glorious light would be put out; but one of the party, having left the meeting for some purpose, found a number of children who were met to pray for them; he immediately returned to his friends, and said, "Our cause cannot go down, for the children are praying for us." So they might say of the great cause of the Bible—it could not go down, for children were praying for their success. Those children, having raised ten six-pennies, presented it to the missionaries, for the purpose of giving Bibles to the children of the heathen.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. The 29th anniversary of this society, was held at the great room at Exeter Hall, on the 6th of May, the room being filled in every part. A number of Hebrew children, belonging to the institution, were arranged on each side of the platform, and sang a hymn with very pleasing effect. Sir Thomas Baring, Bart. presided. From the report it appeared that the contribution, in the present year had amounted to 14,395. 14s., being an increase of 2,291. 12s. 2d. over the subscriptions of the previous year. The detail of the operations of the society in foreign countries, are of a most encouraging character. In one part it was stated on the authority of an eminent German professor, that there had been more proselytes from the Jews in the last twenty years

than there had been in all the previous time from the commencement of christianity.

Rev. D. Wilson, in addressing the meeting, mentioned some interesting communications received from his father, the Bishop of Calcutta. In the visit of the Bishop to some of the Syrian churches in his very extensive diocese, he had come to a place called Quoquin, on the coast of Malabar, where he met and was most kindly received by settlements of black and white Jews. The black Jews traced their origin to the dispersion, and the white, he said, he supposed were the descendants of Jews and some half-caste tribe. These Jews received him with the greatest respect on his entrance to the town—they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey they requested him to deliver them an address or exhortation, which was a singular request from persons of their creed to a Christian Bishop. Finding that there was no difficulty attending the matter he did address them, and went on to prove that Christ the Redeemer, whom they had rejected, was the true and promised Messiah. To show this he dwelt upon the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai: he also explained to them, that though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favor, for which he quoted the prophecies of Zechariah. The Jews, who listened to him throughout with the most profound attention, thanked him most cordially when he had concluded. They withdrew the veil and showed him their Hebrew Bible. They then prayed for him by name, and that he might be successful in the labor of love which was the object of his journey. This singular and interesting circumstance, taken in connexion with the statements in the Report, showed that there was a movement among the Jews themselves, evincing an earnest desire to search the Gospel of Christ.

From Combe on Health and Mental Education.

#### FUNCTIONS OF THE BRAIN.

Most physiologists are agreed that the different parts of the brain perform distinct functions, and that these functions are the highest and most important in the animal economy; but there is great discrepancy of opinion as to what the function of each part is, and as to the best mode of removing the obscurity in which the subject is involved. It would be useless to examine here the merits of the respective theories and modes of inquiry, as the attempt would lead us too far from the practical aim of the work. Suffice it to say, that all physiologists and philosophers regard the brain as the organ of mind; that most of them consider it as an aggregate of parts, each charged with a specific function; and that a large majority, with Gall and Cuvier at their head, regard the anterior lobe as more immediately the seat of the intellectual faculties. Further, by nearly universal consent the brain is held to be also the seat of the passions and moral feelings of our nature, as well as of consciousness and every other mental act, and to be the chief source of that nervous influence which is indispensable to the vitality and action of every organ of the body. There are so few exceptions to the general belief of these propositions, that I consider myself fairly entitled to hold them as established.

Many animals possess individual senses or instincts in greater perfection than man, but there is not one which can be compared with him in the number and range of its faculties; and as a necessary consequence there is not one which approaches him in the development and perfection of its nervous system. No organ can execute more than a simple function; and, accordingly, even the Edinburg Review admits, that in precise proportion as we ascend in the scale of creation, and the animal acquires a sense, a power, or an instinct, do its nerves multiply and "its brain improve in structure and augment in volume, each addition being marked by some addition or amplification of the powers of the animal, until in man we behold it possessing some parts of which animals are destitute, and wanting none which they possess," so that "we are enabled to associate every faculty which gives superiority, with some addition to the nervous mass, even from the smallest indications of sensation and will, up to the highest degree of sensibility, judgment, and expression."

It is extremely important to bear in mind this constant relation between mental power and development of brain. It not only explains why capacities and dispositions are so different, but shows incontrovertibly that continued excitement of the nervous functions in the mother, from anxiety, grief, or other causes, during pregnancy, has often a striking effect on the future mental health and constitution of the offspring. Many authors testify to the truth of this fact, which has not escaped the penetration of some mothers. The Margravine of Anspach observes justly, that "when a female is likely to become a mother, she ought to be doubly careful of her temper, and, in particular, to indulge no ideas that are not cheerful, and no sentiments that are not kind. Such is the connection between the mind and the body, that the features of the face are moulded commonly into an expression of the internal disposition; and is it not natural to think that an infant, before it is born, may be affected by the temper of its mother?"—Memoirs, vol. ii. chap. viii.

#### A TEAR.

A tear is what? 'Tis the overflowing of the cup of sensibility, the index to a soul fraught with feeling, the aliment of a heart drooping in solitude; with the base, 'tis the arms of warfare against the innocent of lovelessness, simplicity and beauty; with woman 'tis the shield of defence against the wily and insidious, her weapon of offence to the cold, the obdurate and the unfeeling; with the parent 'tis the blessing of age on the offspring of youthful vigor and affection; with the child, 'tis the supporting staff of filial piety; with friends 'tis the token of communion of souls; to the afflicted 'tis the angel of consolation, the balm of Gilead to the wounded spirit, the dew of sympathy to the withering flowers of sorrow.

#### THE SABBATH CAUSE.

The increasing desecration of the Sabbath, excited the attention of the Presbyterian General Assembly, lately held at Pittsburgh. The Committee appointed on the subject, at the close of an able report, presented the following resolutions, which we copy from the New York Observer.

**Resolved,** That the observance of the Sabbath is indispensable to the enjoyment of civil and religious liberty; and furnishes the only security for eminent and abiding prosperity, either to the church or the nation.

That the growing desecration of the Sabbath in our country must be speedily arrested, and the habits of the community essentially reformed, or the blessings of the Sabbath, civil, social, and religious, will soon be irrevocably lost.

That in as much as the work of a general reformation belongs, under God, to the Christian church, it is the duty of the church to apply the convictions of a firm and efficient discipline, to all known violations of the Sabbath, on the part of her members.

That in as much as ministers of the gospel must act a conspicuous part in every successful effort to do away this sin, it is their solemn duty to maintain, by faithful preaching and consistent practice, the rule of entire abstinence from all profanations of the Lord's day; uniformly avoiding even the appearance of evil.

That this Assembly deem it an immorality to journey, or transact any secular business, or give or receive social visits on the Sabbath.

That in the judgment of this General Assembly, the owners of stock in the steam boats, canals, rail roads, &c. who are in the habit of violating the Sabbath, are lending their property and their influence to one of the most wide-spread, alarming, and deplorable systems of Sabbath desecration, which now grieve the hearts of the pious, and disgrace the church of God.

That it be respectfully recommended to the friends of the Lord's day, as soon as possible, to establish such means of public conveyance as shall relieve the friends of the Sabbath from the necessity under which they now labor, of travelling at any time in vehicles which habitually violate that holy day; and thus prevent them from being partakers in other men's sins, in this respect.

That the power of the pulpit and the press must be immediately put in requisition on behalf of a dishonored Sabbath; that the magnitude and remedy of the evils, which its violation involves, may be fully understood by the whole community.

That this Assembly solemnly enjoin it upon the churches under their care to adopt, without delay, all proper measures for accomplishing a general and permanent reformation from the sin of Sabbath-breaking, and all its attendant evils.

That a committee of one from each Synod under the care of this Assembly be now appointed, to hold correspondence with ministers and churches, for the purpose of carrying out and applying the leading principles of the foregoing report and resolutions.

That the foregoing report and resolutions be published in those newspapers, secular and religious, which are friendly to the observance of the Sabbath.

For the Christian Secretary.

#### SABBATH SCHOOLS.

No. 1.

Mr. Editor,

Much has already been accomplished in this important branch of Christian benevolence. It is believed that thousands now in heaven, are praising God for so moving upon the tender feelings of Robert Raikes, in 1722, (a Baptist in Gloucester, in England,) as to induce him to originate and institute a Sabbath school. How little did he imagine that in the few years already elapsed, millions should bless his memory, and bless the God that gave him life, and gave them spiritual life through this instrumentality.

One fact has long impressed the writer as remarkable, that while scarcely one, if any, benevolent society has been formed, that did not originate with Baptists; yet lamentable on our part as it is, scarcely one but has been improved upon more by other denominations, than by our own. Perhaps in no benevolent object have we been more outdone than in Sabbath schools. We would by no means deplore the fact that others excel us, but we deplore the fact that we are behind. Let them excel us a thousand fold if they can, but let us arouse from the apathy, neglect, not to say indifference of many of our churches, with regard to improvement in Sabbath school instruction.

It is not true of all our congregations that they are behind in this subject, for we believe some of them are "not a whit behind" in sustaining the very chiefest Sabbath schools in the land. But many are not only indifferent to the best mode of instruction, but they are so careless of the whole subject, that in churches of 150 or 200 members, and a society perhaps proportionate, their whole Sabbath schools number only from about 8 or 10 to 50 children. This is not because there are no children in those places, but solely because no exertions are made either to increase the schools, or to make them at all interesting to the few who do attend.

The number of children under 16 years of age as returned to the Comptroller's office, in Connecticut, is generally throughout the several counties about one third of the whole population. From this calculation some general idea may be formed, with regard to the number of children that must necessarily belong to each Sabbath school, where due exertions are made by parents and guardians to discharge the responsible duties they owe to the children and youth under their care.

Some of our congregations, it is true, are small, and the members are in some instances scattered over a number of adjacent towns. An agent of the S. S. Union, once related a visit of his to a Baptist church of this kind, in this state. The minister did not believe it practicable to establish a Sabbath school, the children were so remote from the place of worship that 12 or 15 would be the utmost that could be found, and he believed no teacher could be obtained. The minister was however persuaded to make exertions, and he alone soon found 24 scholars willing to engage, and in a few weeks he wrote the agent as follows: "We feel quite grateful in acknowledging your kind visit with us in the spring, believing it was highly beneficial. We now have a Sabbath school of rising 40 scholars, the prosperity of which are quite flattering."

I give this only as a specimen of probably hundreds of other instances of like import, to show that Sabbath schools languish merely through want of proper exertion to increase and sustain them. This negligence alone referred to, in the first place is impolitic, even where no higher motive operates upon the mind than to increase our denomination, for these very children neglected, will soon feel their rights are more respected, and the danger of their growing up in ignorance is more deeply felt, and their eternal salvation more desired. Said a little girl to her father, a few days since, as I am informed by letter, from an esteemed minister of the gospel, "I wish to go to some other meeting, (naming it.) Why so?" said the father; because, said she, their Sabbath school is so much more interesting." He adds, "this is probably not a solitary case."

This is not repeated my dear brethren, to shame you; but as my beloved brethren, "I warn you." This difficulty is easily remedied, as we hope to show in subsequent numbers.

But then, we trust that we are actuated by higher motives than mere policy. It is morally wrong, it is absolutely and positively wicked, to neglect such a prize put into our hands, or always within the reach of our churches. Minister or no minister, Baptists can, and ought, and must make their Sabbath schools as interesting as any in our land; yea, I may with truth say more interesting, because there is no part of

divine truth connected with moral obligations that Baptists wish to leave in the background as non-essential—none that they are afraid to translate, or afraid to examine and discuss. Having then these advantages, brethren, over all other denominations, let us press on to perfection on this point, dismiss our dead works and come into active labor. But again, 3dly, It is wicked to neglect this subject, because God makes S. S. instruction a means of salvation to multitudes of souls, and God is daily calling some of these children to the judgment where we must soon meet them, and if they perish through our neglect to instruct them in the first principles of eternal truth, how shall we meet them? Are christian parents, and guardians of youth, all prepared to answer this question? In my next I shall endeavor, if health permits, to point out some of the duties of parents on this subject.

Yours affectionately,

AMICUS.

For the Christian Secretary.

The people of Southington having had their attention turned by the ministers of the Congregational and Baptist churches, in that place, to the increasing profanation of the Sabbath; a united meeting was proposed to be held to take the subject into consideration. Notice having been given from the pulpit, by both ministers, a large and respectable meeting of the inhabitants of the place, of the various religious denominations, was held June 14, 1836, and very harmoniously agreed in the adoption of the following resolutions,—

1. **Resolved,** That in the opinion of this meeting, the interest of the Redeemer's kingdom requires christians of every denomination to combine their influence, and take measures to raise the tone of public feeling in favor of the Sabbath, and to prevent its increasing profanation.

2. **Resolved,** That the permanence of our civil institutions of government depends on the moral virtue of the people, and that a due observance of the Sabbath, is essential to the prevalence of moral virtue in the community.

3. **Resolved,** That the whole tenor of Revelation, and the past dealings of God with nations, forbid the hope that God will grant long continued prosperity to a nation that shall desecrate the Sabbath, and abandon the institutions of the Gospel.

4. **Resolved,** That the only effectual way of obtaining the blessing of God upon our national institutions, is to render a national obedience to his revealed will.

5. **Resolved,** That we accord to the sentiment expressed by the Sabbath convention recently held in New York, that "the increasing profanation of the Sabbath is among the most alarming and dangerous national sins, and imperiously calls upon all the philanthropists and christians in the nation, to engage in zealous efforts and sacrifices to effect a radical reformation in the observance of the Sabbath."

6. **Resolved,** That we adopt the sentiments expressed by the Convention in New York, that it is desirable that State and County Conventions be called to take the subject of the Sabbath into consideration, and adopt measures to effect a thorough reform.

7. **Resolved,** That the friends of the Sabbath in the county of Hartford, are hereby specially requested to unite and hold meetings in their respective towns, and publish their views and feelings on the subject of calling a convention to effect the object expressed in the foregoing resolution.

8. **Resolved,** That should the friends of the Sabbath, in Hartford County, be disposed to call a County Convention to aid in effecting a due observance of the Sabbath, we shall deem it our duty to send delegates to such convention.

9. **Resolved,** That we will use our individual influence in all suitable ways to persuade those with whom we have intercourse, to keep the Sabbath.

10. **Resolved,** That the Chairman and Clerk of this meeting, sign their names to these resolutions, and transmit them to the editors of the Conn. Observer, the Christian Secretary, and Conn. Courant, requesting an insertion of them in their respective papers.

DAVID L. OGDEN, Chm.  
CHESTER GRANNIS, Clerk.

#### CHRISTIAN SECRETARY.

HARTFORD, JUNE 25, 1836.

#### THE BIBLE CAUSE.

We recollect of no event which has produced so general action, and at the same time so liberal, on the part of the Baptist Churches, as that of the decision of the Board of the American Bible Society, in February last. The field for the distribution of the Holy Scriptures open to the Baptist denomination, is of immense extent, and is still increasing; and when it was known that they must rely upon their own resources for this distribution, and that whatever was contributed would be applied to this object, they appeared to be actuated by one spirit; and although there were different views as to the time of forming an association for this purpose, and some other things of minor importance, there seemed to be a determination in the minds of all, to do something to further the general object.

At the recent annual meeting of the General Association of Virginia, a State Bible Society was formed; several became life directors by the payment of \$100 each; the total amount subscribed, was not far from \$1000.

If our friends in the various sections of the United States act with equal liberality as those from whom we have heard, the amount received the first year will be little short of the donations annually made to the Am. Bible Society.—The intelligence of what is now doing, will be received by our faithful and laborious brethren in the East, with great delight; and their hearts must swell with thanksgiving and gratitude to God, for permitting them to be the instruments in his hands of not only opening the way for the truth, but of bearing the word of life to the millions who are in need of a lamp to their feet and a light to their paths. We trust that our brethren will feel the importance of continuing from year to year to sustain, by their benefactions, a cause of such immense importance to the human race.

The 13th annual meeting of the General Association of Virginia commenced at Richmond on the 4th instant, and although the weather was unpleasant, not far from 140 delegates were present. After a pleasant session, the Association adjourned on the 7th, to meet again at Richmond, on the first Saturday of June, 1837. There are said to be 476 Baptist Churches, and 300 Baptist Ministers in that state.—Among the resolutions passed, was the following:

**Resolved,** That this Association cordially reciprocate



cate the fellowship of kindred institutions throughout the Union, by interchange of minutes or delegates, as may be convenient, and that our clerk be requested to forward our minutes to their secretaries, as far as known to him.

**General Summary.**—Churches constituted 6; temperance societies 4; missionary societies 2; baptisms 363.

Brother James C. Crane, of Richmond, was clerk of the Association.

Seven Missionaries were employed during the past year, and occasionally four or five more. The agent in his Report, regrets the opposition of some of his brethren, but is encouraged by his greater measure of success, than in former years; the amount which has been collected by him, and pledged, amounts to \$2756.

The annual meeting of the Virginia (Baptist) Education Society was held on the 6th, during the session of the Association; a very interesting Report was presented by the Board of Managers. The Seminary under their patronage is in a very flourishing condition; during the past year, about 6 acres of land, and two buildings have been added to the premises, in consequence of which, the Society was in debt, beyond their ability to pay, about \$3000. On motion of a brother, a subscription was opened, and 32 subscriptions made, of \$100 each. The library, which now consists of more than 500 volumes, is to be much increased. The prospects of the school were never more flattering than at present.

**Students.**—There were in the Seminary during the last session of 1835, 50 students. Since the commencement of the present session, 49 have entered the Institution, of whom 38 are now remaining. Of this number 21 are hopelessly pious; 17 are prosecuting their studies with the intention of devoting themselves to the Christian ministry; and 15 are beneficiaries under the patronage of your Board.

**Ohio Baptist Convention.**—It affords us much pleasure to notice the successful labors and progress of the Convention of Baptist Churches in Ohio; in a short period the Churches in that state will undoubtedly be able fully to sustain the preaching of the Gospel among themselves, and likewise contribute largely to aid the Home Mission cause in states farther west. We notice that Elder C. Loomis, formerly of this state, had been successful as an agent, in collecting funds, &c. On the subject of Agency, the Executive Board say:

The experience of this year, compared with that of former years, strengthens the conviction, that the labors of an active and efficient agency is indispensable. Without such an agency our operations must be feeble. According to the views of the Board, it comes appropriately within the sphere of an agent's duty, besides collecting funds, to visit and preach to the churches; to inquire into their condition, point out deficiencies and suggest remedies; to advise with them as to their own ability and the most effectual way to secure, as far as practicable, the stated preaching of the Word; and to stir them up to every good word and work. Funds are not only to be raised, but judiciously applied. To enable the board to do the latter, the information and advice so derived from a judicious agent who learns from personal observation the comparative claims for aid of different districts, are highly important.

If the Board of our own Convention succeed in procuring a good Agent, to do the same labor as is above recommended, we doubt not but beneficial results will follow. It is not enough that funds be collected, they should be judiciously applied.

**Ohio Baptist Convention.**—Most of the proceedings of the late session at Granville, May 21-24, have been spread before our readers in the last and present number of our paper. A brief review will no doubt be gratifying. The introductory sermon by Rev. E. F. Willey, of Cleveland, from John 19: 37, in showing that the gospel of Jesus Christ and that alone furnishes a full and satisfactory answer to the important question, "What is truth?" presented many interesting and valuable views. Bro. L. D. Barker, of McConnellsville, and Wm. Sedwick, near Zanesville, and A. Darrow, Marietta, secretaries. The attendance by delegation and visitors was unusually large. We had the pleasure of meeting many new members whom we had not seen at either of the four preceding anniversaries which we have successively attended; and a strong and growing interest in the work of spreading the Gospel, was evinced both by the spirit which reigned in the proceedings of the annual meeting, and the reports of the agents and the Board. The amount of labor performed by missionaries and agents was about eight and a half years, and the number of baptisms 151. It will be seen that the receipt of \$1569.68 is acknowledged in the treasurer's report. Added to this more than \$1000 raised by local auxiliaries, and \$605.06 contributed by churches and friends directly to the missionaries, not included in the treasurer's report, and we have an aggregate of nearly \$3300 raised during the past year for home missionary labor—at least four times as much, we believe, as has been raised in any former year. For much of this success the Convention is indebted to its agents. The importance of continuing this kind of labor will therefore be readily seen. The review of the past year's labors is full of encouragement. Friends, let us on forward. The next meeting is to be at Marietta.—*Cross and Baptist Journal.*

**THE CLASS BOOK OF NATURE:** Comprising Lessons on the Universe, the three Kingdoms of Nature, and the Form and Structure of the Human Body. Illustrated with numerous Engravings. Edited by J. Frost. Hartford: Belknap and Hammersley, 1836. 18 mo. pp. 203.

This work was originally published under the patronage of that useful institution in Great Britain, the Society for Promoting Christian Knowledge. Its contents are given under three general heads: Lessons on the Universe; the three Kingdoms of Nature; and the Form, Structure, and Senses of Man. It is divided into short lessons, at the close of which are questions upon which to exercise the pupil; and at the same time it conveys useful instruction, must be interesting as a study for youth. We wish it a wide circulation. The following is an extract from the Preface:

"That part of the volume which is devoted to a description of the human form and structure, is, perhaps, the most important of all, though it relates to a subject which has been surprisingly neglected in our schools and academies. While our children are taught many branches of learning which are nearly useless, not a single school book in common use contains that amount of information concerning the physiology of man which is essential to the preservation of health and the intelligent observation of those natural laws on which much of our comfort and tranquility depends.

If there is any natural object in the wide creation worthy of the attention and study of youth, it is the human system. Certainly there is no other material object which more fully displays the Creator's wisdom, power and goodness. The slightest study of our mortal frame draws forth that reverent and feeling exclamation—'We are fearfully and wonderfully made!' Yet our children are too often suffered to grow up, and finish their term of school instruction, without ever having their attention called to this subject. Such ignorance should not be suffered any

longer to exist. It is unworthy of rational beings to spend months and years in acquiring frivolous and useless accomplishments, while they remain wholly unenlightened concerning the organs, powers, and faculties which the all-wise Creator has given them; and of the most obviously necessary precautions for their preservation."

**A HISTORY OF THE UNITED STATES,** on a new plan; adapted to the capacity of Youth. To which is added the Constitution of the United States. By J. Olney, A. M., Author of a Geography and Atlas, National Preceptor, Easy Reader, Child's Manual, &c. New-Haven: Published by Durrie & Peck, 1836. 18 mo. pp. 257.

The history of our own country, which in former years was much neglected, has of late occupied far more attention; and is now very generally studied in our schools and seminaries of learning. While a general knowledge of nations of the old world, some of which have ceased to exist, is useful to the statesman, an intimate knowledge of our own must be considered indispensably necessary to a practical education.

The present work is divided into four periods, and is brought down to the commencement of the present year. Questions for exercise are added.

The author, who for many years was an instructor of youth in this city, is too well known as the writer of several popular school books, to need our commendation. We have full confidence in his correctness, as a historian.

For sale in this city, by Canfield & Robins.

**Melancholy.**—A little girl two years of age, daughter of Mr. Brooks, keeper of a hotel in Burr street, was missing on Wednesday morning of last week. After diligent search, she was found in the evening drowned in a well back of the house occupied by her parents. Suspensions were excited by some circumstances attending Eliza Oakley, a colored girl that lived in the family; she has been examined before a Justice's Court, and committed to await her trial before the Superior Court.

### General Intelligence.

**POPERY IN IRELAND.** We notice in a late London paper a statement that the Protestant Association of Glasgow is engaged in the publication of a series of tracts on questions relating to the present aspect and pretension of Popery. Mr. Colquhoun, late a member of Parliament, is the author of several tracts which have been published. In one, entitled 'Ireland; Popery and Priestcraft the cause of her misery and crime,' he has undertaken to prove from documentary facts that the disorder and indolence which at present characterise Ireland, are increased by the influence of Roman Catholic priests and political agitators; that in the parts where the Protestants prevail there is order and tranquility; and that peace and industry are co-existent with Protestantism and are overthrown by Popery.

From Ireland there are the most deplorable accounts from the north-west coast, of distress and starvation among the peasantry. The backward state of the season has aggravated the misery, and cattle were dying for want of fodder.

**THEATRES.**—The editor of the New York Commercial Advertiser, closes some remarks suggested by the recent case of Robinson, with the following paragraph:—

To the patrons and upholders of theatres, especially, does this case come home as one of solemn warning. To the theatres of this city, above all other places, is the inquiry that abounds to be traced. We stop not to inquire what harmless and even valuable places of recreation, or of intellectual enjoyment, they might be made. Our design is to speak of them as they are, in their existing condition of debasement. They are sinks of vice and pollution—houses of assignation and incipient prostitution—in four words "the *resthouses of hell!*" This is strong language, we know, and will startle some worthy people from their propriety. But it is no more strong than true. The time was when we did not entertain so harsh an opinion of theatres, and when we thought of puritanical precision, in connection with the laws of Connecticut prohibiting theatrical establishments. But time, and reflection, and a more intimate knowledge of the countless and dreadful evils resulting from them, have evinced us of the wisdom of that prohibition, and caused us to mourn over the hopelessness of procuring a similar prohibitory enactment in the State of New York—nay, in every State of the American Union.

### GOOD EFFECT OF A STRIKE.

The Butchers in Baltimore recently had a strike for higher prices, and they struck so very high as to alarm the lovers of good beef and mutton, and the latter wholly refused to buy. This state of things continued about two weeks, when the butchers deeming that they held at least one end of the staff of life, began to think it time for their customers to come up to their new prices. The latter on the other hand, finding that so much time had elapsed, and they and their families were doing very well without butchers' meat, and resolved that they would have none until gentlemen of the cleaver were ready to furnish at old prices. This was rather alarming to the vendors. They now perceived that the whole front of the battle was changed. The question with them was not, "will they give our prices?" but "will they eat our beef and mutton at any rate?" and they were soon glad to return to former prices. The Baltimoreans had made a valuable discovery, namely, that the butchers indispensable as they had been considered, were not absolutely necessary to the existence of society, and to the continued health and happiness of the people, and the application we would make of the incident is, that many things long established among us may be dismissed without injury.

Our grog shop system was not many years since thought needful. It has been weighed and measured and found wanting. The next step, if there be any truth in the augury from what the people of the United States have done, is—to get rid of it. We shall say to the vendors of intoxicating drinks, "gentlemen, your services in your present pursuit are no longer needed." They will on this hint change their pursuit and become happier men, and more valuable citizens in some new employment, more conducive to their own welfare and happiness and to those of their neighbors.—*Temp. Intel.*

**Fatal Rencontre.**—An unfortunate affair took place at the race ground near this place on Wednesday last, the first day of the races. We were not present, but gathered the particulars from several gentlemen who were there. They are briefly these. A Mr. Beverly Pryor, a young man from the neighborhood of Huntsville, Alabama, suspecting there had been foul play in the race, attacked and knocked down one of the trainers. Mr. Eli Abbott, of this town, proprietor of the race course, remonstrated with him on such conduct, and told him that the race ground was not a proper place for such disturbances. Upon this Pryor drew a pistol, pushed the muzzle into the face of Abbott so violently as to take of the skin, telling him at the same time to draw and defend himself. Abbott declared that he had no pistol. Just at this time, a man by the name of McRhodes, Pryor's friend, snatched a pistol at Abbott, which momentarily drew off the attention of Pryor. Abbott taking advantage of this occasion, instantly drew a large knife, plunged it into the breast of Pryor, turned and severely wounded McRhodes in the arm, who made off, and Abbott followed him. Pryor, though mortally wounded, pursued Abbott some fifteen or twenty paces, snatched his pistol repeatedly at him and then fell, and expired without a groan.

*Mississippi Free Press.*

We learn from the Boston Recorder, that the Treasurer of the American Board for Foreign Missions, has received notice of the payment of \$1,500, by the King of the Sandwich Islands, to the agent of the Board, to be expended in this country in the purchase of materials for finishing a commodious place of worship, to be built of stone. The articles will soon be sent.

**Hartford and New-Haven Rail Road.**—The sections of this road between New-Haven and Meriden are now under contract to be completed within one year, and the work will be commenced as soon as workmen and materials for excavation can be collected. The remainder of the sections between this City and Meriden will, it is expected, be under contract before the expiration of a month.

Among the important bills passed in the House of Representatives, last Friday, having previously passed the Senate, is one to extend the boundary of the State of Missouri, to the Missouri river, adding to the existing territorial limits of the State perhaps a million, or a million and a half of acres.

**Crew of the Ship Mentor.**—It is no doubt well recollected that the ship Mentor of New Bedford was wrecked on a reef near the Pelew Islands, in 1832; and that Capt. Barnard and a portion of his crew who were saved, were permitted to leave the country only on condition of his leaving two men (one of them his brother-in-law), as hostages for the payment of sundry articles to the chiefs. On Capt. Barnard making representation to our government, the ship Vincennes was despatched to bring the two men away, and Com. Aulick was ordered, in case they had been destroyed, to punish the islanders by putting them all to death.

The Vincennes arrived at Norfolk last week, on board of which the two seamen came passengers, and on their arrival here we conversed with them, and they gave a detailed account of their privations and sufferings while detained by the natives on the island. The names of the men were Horatio Davis, of Cambridgeport, James Meador of New Bedford. They state that the Vincennes was not able to get within seventy miles of where they were, therefore a whale boat and three cutters were sent with 140 men, well armed "to take them. The ransom promised the chiefs was 200 muskets; but when they found such a force sent against them, they gradually reduced their demands, and eventually only two muskets and a few other small articles were given them. During the stay of Davis and Meador, they were very much debilitated for want of nourishing food, nothing being obtained but tava root, cocoa nuts, and occasionally a few fish. The natives make no efforts to cultivate any thing for their support, although the soil is tolerably good. They are idle, listless, and idle people, with very little intellectual powers. Not having proper apparatus, Meador says that his beard at one time was so long that it reached his middle. There is now living on the island a man of about ninety, who well remembers Captain Wilson who was there many years since, and who wrote the history of Prince Le Boo. There are three Englishmen (the only whites) now on the island; one of them is quite a young man, formerly belonging to the ship Dash of Boston. Com. Aulick offered to bring them away, but they declined. Davis and Meador have furnished us with many more very interesting particulars relating to the Pelew Islanders, which we are obliged to omit. They express many thanks to Com. Aulick and his officers, for their kind treatment while on board the Vincennes. They were on the island 3 years and 7 months.—*Hudson's N. York Bulletin.*

Burdick, a stage driver on the route between Petersburg, Va. and Richmond, has been arrested, under a charge of robbing the mail of a letter containing \$1,000 cash and a draft for \$4,000, which was forwarded by Messrs. E. James & Co. of Petersburg to a house in Richmond.—The money was found on another driver by the name of Hoffman, who was also arrested.

The inhabitants of Marietta, in Ohio, on the 7th ult. celebrated the 49th anniversary of the settlement of that town—it being the oldest town in the State of Ohio, and the first permanent settlement by people of English descent Northwest of the Ohio river.

At the explosion of the Eagle Powder Mills, near St. Louis, last month, seven hundred kegs of gunpowder were ignited at one time, ten buildings occupying three acres of ground, were destroyed, and the shock was sensibly felt throughout an area of twenty miles—but not a single life was lost. A most extraordinary providence.

De Soto, who was sentenced to death, for piracy some time since in Boston, and pardoned by the president, is now employed as acting Captain of the Steamboat Almendarez, which plies between Havana and Matanzas.

The Boston Jail does not contain an individual imprisoned for debt! A circumstance which sufficiently indicates public feeling, and is creditable to humanity. It has not occurred before since the jail was built.

**New England Coal.**—A company has been incorporated by the Legislature of Rhode Island, for the purpose of working a mine in the town of Cumberland.

The first voyage that was ever made direct to China, under the command of an American master, was in 1793, in an Albany sloop. Captain Dean, who was the adventurous navigator on this occasion, is still living.

**Valuable Cargo.**—The brig B. M. M. which arrived at Philadelphia on Sunday, in 77 days from Valparaiso, brought a cargo valued at over 400,000, among which is about \$210,000 in specie and bullion and 290 tons of copra.

A letter from Egypt states that the Pasha has issued orders to pull down the Pyramids of Geza, to furnish stones for some of his public works.

500 laborers, and 300 carpenters, joiners mechanics, are advertised as wanted at Havre, Michigan Territory.

The packet ship Sampson, which sailed 20th ult. from London for New York, has on board upwards of £60,000 sterling in gold.

The small pox is said to be prevalent at Havana 80 deaths by that disease occurred in one week.

On the 13th ult. fifty houses were destroyed by fire in lower municipality of New Orleans. The council appropriated \$10,000 for the relief of the sufferers.

The cholera is spreading at Trieste in Austria; between 30 and 40 new cases occur daily, the mortality is considerable.

**Crime in England.**—At a late term of the Oxford Circuit Court, the calendar comprised no less than thirteen distinct cases of murder, which were alleged to have been committed within the jurisdiction of the court. Of these, however, only two persons were convicted of the capital offence, the other cases either terminating in bills ignored by the grand jury, acquittals, or convictions for manslaughter.

**An Invidious Publication.**—When Rev. O. Scott, on the floor of General Conference, proposed that the resolution denouncing abolitionism should be amended by inserting from the discipline "although we are as much as ever convinced of the great evil of slavery," a member from a slaveholding state objected for the following reason:—The book agent at New Orleans was likely to be brought before the court, to answer to the charge of selling incendiary publications, because they sold Methodist disciplines, but was saved from it by the interposition of a Presbyterian clergyman, who assured the magistrate that the Methodist discipline was published several years ago.

We have nothing new from the Creek frontier.—From an article below, copied from the Newnan Palladium, it will be seen that serious fears are entertained of immediate hostilities on the part of the Cherokees, who are dissatisfied with the treaty lately made with the United States.

"More Indian War.—The Cherokees are up!"—We have two letters before us, one from Col. Parr, commanding in Carrol, to Gen. Wood, stating that the in-

habitants on the Frontiers of that county are in great consternation on account of the hostile movements of the Cherokees. He has raised a volunteer mounted company to act as spies upon the Indians, and to form a cordon upon the line of Carrol and the Cherokee country. They march to their stations on the 24th, under the command of Lieut. Col. Wagon. Another from W. G. Springer, Esq. to Gen. Wood, stating that there is a large party of Cherokees in and about Cedar town; the present county site of Paulding, whose movements are evidently hostile—that the white inhabitants are under great alarm—that they are without ammunition, and urge the Gen. to furnish a supply as soon as practicable.

Rumors state that Cedar town has been laid in ashes, and from twelve to sixteen families butchered by the Cherokees. We have also been informed that the mail carrier who rides through Cedar town refuses to return on account of the hostile appearances of the Indians, when he passed through a few days ago. We have this moment been informed by Judge Springer, who has just arrived from Carrol, that a number of families have already come over into Carrol from Paulding, that the Indian force now collected is computed from 3 to 500, that they insolently demand provisions from the whites, and are robbing them of their cattle. One Indian has been killed in the act of driving off cattle. As blood has been shed, the inhabitants are fearful that, as the troops from this section leave for the Creek nation, the Cherokees will raise and commence a general massacre. Therefore we anticipate that our volunteers, on their arrival at head quarters, will receive orders to counter-march to protect their own homes, as the present seat of the apprehended hostilities is only about a day's ride from here.

### "MOBILE, June 3.

"The crops of Cotton is now about in, and will reach 240,000 bales, as I had anticipated. I am now satisfied the crop cannot reach my former estimate of 330,000 bales. Our Cotton country has been deluged with rain and freshets, and many fine farms have been *run off* under water. It is now a conceded point, that Florida and the Creek country will not raise Cotton this year; and it may be that the Manchester spinners may not be successful in the same game this as last year. Our crops that are standing are very backward. Two blankets have been comfortable at night for two weeks past, and Cotton cannot grow in such weather. Our oldest settlers say, such weather is unprecedented, and our crops are very backward, and an early frost would cap the climax of destruction."

The Mobile Chronicle of the 3d inst. says:—"The Montgomery mail failed again yesterday morning, and we have no news except the accounts by the Medora which represent the Creek Nation as the scene still of murder, pillage and devastation."

The same paper of the 4th, says:—"The mail which was due on the 1st inst. from Montgomery came in yesterday morning, but contained no accounts from the Creek Nation."

**The Creek War.**—The Washington Globe received yesterday, contains a letter from the Postmaster at Columbus, detailing more disasters and murders. A company of mounted infantry on the east bank of the Chattahoochee, five miles above Roanoke, and 30 miles below Columbus, had been attacked by 200 Indians and compelled to retreat. Another company of infantry came up, fought a short time, and also retreated.—Seven of them were killed. General Jessup had reached Tuskegee in safety; Governor Clay of Alabama is also there with 800 men. Other letters of a later date, state that the company of infantry attacked by the Indians, has dispersed and could not be rallied. The daily desertions of the friendly Indians had augmented the strength of the hostilities to at least 3,000 warriors. Some companies of the Alabama volunteers had returned home dissatisfied, objecting to be mustered into the service of the United States.

General Scott was still indisposed at Columbus, at which place, on June 10th 3,023 Georgia militia were mustered into the service of the United States, it would amount, it was supposed to 3,500 on the following day. Not more than half were armed. The U. S. troops and marines had not arrived.

The Globe adds the following as among the latest intelligence:

It was stated that Colonel Hogan had made a publication in Alabama making some startling disclosures of frauds practised upon the Indians by land speculators, accompanied by letters from some of the leading speculators, which had fallen into his possession, and that the excitement against that class of men and against the town of Columbus, Georgia, where some of them reside, is very strong. It is apprehended that these disclosures may have an injurious effect upon the military operations.

**The Creek Indians.**—The following is one of the reasons assigned by the Wilmington (N. C.) Advertiser for the hostile movements of the Creek Indians: "It strikes us to be a feasible one."

The Uchees, (Lower Creeks) are said to be in a perishing condition. They have been prohibited from hunting on the Georgia side of the river. The game on their own is all killed up, and they have become desperate. It is not supposed that they meditate war against the whites, but they will probably do much mischief in predatory excursions to satisfy their hunger. The investigation of Indian titles to lands is not yet concluded, and it is believed that its continuance is highly detrimental to the interest of all parties, as it holds out false hopes to the Indians of recovering their lands.

The Rev. John Todd of Northampton, Mass., was, on Saturday evening, June 11th, unanimously elected Pastor of the First Congregational Church, lately organized in this city. We have not heard that Mr. Todd has as yet given an answer.—*Phil. Observer.*

Rev. GEORGE B. CHEEVER of Salem, has received a call from the 2d Presbyterian church in Rochester, N. Y. to become their Pastor.

On the 14th of May, Mr. Alfred Compton, was ordained to the work of the gospel ministry by the Baptist church in Goshen, Chester Co. Pa.

### MARRIED.

At Lagrange, Ala. on the 5th of May, by the Rev. D. P. Bestor, Mr. James R. Colman, to Miss Juliet Bestor.

In Georgia, by John McGehee, Esq. Mr. David Hodge, aged one hundred and two years and two months, to Miss Elizabeth Bailey, aged forty years, both of Columbia County (Ga). Mr. Hodge was at Braddock's defeat, and served throughout the whole period of the Revolutionary war.

### DIED.

At Worcester, on the 17th of June, George Miran, the youngest son of Stephen C. and Mary W. Weston, aged 1 year.

The Hon. James H. Peck, Judge of the U. S. District Court for the District of Missouri, died at St. Charles on the 29th March.

In England, Rev. Dr. Valpy, head master of Reading Grammar school, at Reading, for 50 years universally lamented. Godwin, the author of "Political Justice," in his 81st year.

At Clockville, Madison Co. New York, on Tuesday the 24th day of May, Thomas H. Peabody, Esq., student at Law, in the 24th year of his age.

Mr. Peabody was a native of N. Stonington, Conn. and a member of the first Baptist church in that town. In addition to his profession of piety he possessed a meek temper, a mild disposition, and a mind of unusual native strength and energy.

By his own unaided exertions he had arisen from the humble, yet highly respectable station, in which Providence had placed him, to an eminence from which in the prospective he could almost descry his future

course,—his progress and advancement in coming life. But alas! our anticipations were delusive! By this sudden stroke of Providence he has been cut down in the morning of his days, just as he had commenced a course of life, from which he confidently anticipated fruits of eminent usefulness to the world. Mysterious are thy ways, O God! yet all thy judgments are just and true. "Mr. Peabody was a dutiful son, and one in whom the hopes of an aged father and of an affectionate mother had been centered. But their hopes are crushed! and they are called to mourn the early loss of him whom all had justly regarded the flower and ornament of a respectable family. But they mourn not alone; neither as they who have no hope. A large circle of friends and acquaintances sympathize with them in their affliction,—and especially do his youthful friends sensibly feel that they are bereft of a kind friend and pleasing associate.

For a year previous to his death, Mr. P. appears to have had a presentiment that his days were transient.

Often in moments of deep solemnity, would he say to his friends,—"My time is short, I do not think I shall live a year. And a short time previous to his death, when taking leave of an intimate and loved friend, he said,—"Lament you will never see me again." And when chided for his gloomy apprehensions, he still insisted upon their reality, and said, "Lament you may smile at them now, but you will soon have to mourn over their fulfilment." And so it was, for in a few days from that time, was this same friend called to stand by the grave of him who was the pledged partner of his future life. His last writings discover plainly the channel in which his thoughts were constantly flowing, and evidently show that death to him was not unexpected.

The following lines it is believed are the last that he ever wrote, and they are so expressive of that salutary solemnity which so often comes over the contemplative mind that I cannot forbear their insertion in this place. They are as follows:

"I'd die when summer's beauties bloom,  
On field and dower, herb and tree.  
Then should some leaflet deck my tomb,  
An emblem what mankind shall be.

I'd die when sweetest birds do sing,  
I would chase death's sullen gloom away,  
To hear those well known carols sing,  
To which, I've listened many a day

And I would die ere time had set,  
His holy relic on my brow,  
Ere care my visage had beset  
With wrinkles; yes as I am now.

I'd die, when friends should stand around,  
And see life's last fond ebbs flow,  
To close my eyes, and raise the mound,  
Which green upon me, there should grow.

That grave be in some lone retreat,  
Where careless footsteps seldom tread,  
But where Lovisa oft shall meet,  
And hold communion with the dead.

In the night watch, when all is still,  
Nor leaf by forest wind shall wave,  
The notes of the lone whippoorwill,  
Should rise from off my new made grave.

This be the time, when I would die,  
When life's fond vista fades away,  
This be the place where I would lie,  
To meet the coming judgment day.

And in another fragment sketched a little previous to his death, we find the following, which are too applicable to himself to be omitted.

I've seen the youth whose hopes were high,  
For usefulness and fame,  
And when it seem'd his wish was nigh,  
Death whispered to him, "you must die,"  
Oblivion seals his name.

But departed still! oblivion seals not thy name!  
Thou wilt still be remembered. Thou wilt still be loved,  
Thy memory will long be cherished—and thy name be enshrined in the hearts of all who knew thee.  
A. G. F.

### NOTICES.

The North Branch of the Tolland County Temperance Society, will hold their next meeting at the Congregational Meeting House, in East Stafford, July 4th, at 1 o'clock P. M.

Ezekiel Marsu, Secretary of the Northern Division. Ellington, June 25.

TOLLAND COUNTY TEMPERANCE SOCIETY.

The South Division will meet at North Coventry, on Monday, July 4th, at 1 o'clock P. M. Will not all the pledged friends of temperance endeavor to encourage and strengthen each other, and advance the common cause which they love, by their attendance? Should the patriotic and benevolent object of the Temperance Society, be fully attained, we might keep a Nation's Jubilee, more memorable and glorious, than was ever yet celebrated.

A. MILLER, Sec'y.

The Middlesex County Baptist Ministerial Conference, will meet at the House of Rev. A. G. Green, in Haddam on Tuesday the 6th of July next, at 10 o'clock A. M. There will be preaching in the evening.

H. WOOSTER, Sec'y.

DEEP RIVER, June 21.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The next meeting of this Society will be in Windsor, on the 4th Tuesday, the 23rd day of June, at 10 o'clock A. M. The whole day will be devoted to the discussion of important subjects connected with the cause of Temperance.

D. HENENWAY, Sec'y.

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In this city there are more volumes published, it is believed, in proportion to its population, than in any other town or city; and the business is fast increasing. More than 350,000 copies of Geographies, of various kinds, were printed in this office during the year 1835. The price asked for my establishment will be reasonable, and the terms of payment easy; one half may be paid in printing, if desired, and the remainder, one quarter when possession is given, and the residue in 3, 6, 9, and 12 months. For further particulars, enquire of Mr. J. G. Rogers, Agent of the New England Type Foundry, Boston, or of the subscriber, in Hartford.



## POETRY.

"THOUGH HE SLAY ME, YET WILL I TRUST IN HIM."

Though in affliction's gloomy paths I stray,  
Where clouds and shadows darken all the way;  
Though o'er my head the rising billows roll,  
And floods of sorrow overwhelm my soul;  
Yet still I bow to Heaven's almighty will;  
And though he slay me, trust his goodness still.

Though stern, un pitying Death, with fearful frown,  
Cuts all my rising expectations down;  
Though twice my fond maternal heart has bled,  
To see my offspring numbered with the dead;  
Yet still I bow to my Creator's will,  
And though he slay me, trust his goodness still.

Yes—still I know that there's a righteous God,  
Humbly adore and meekly kiss his rod;  
His power reverend, his providences trust,  
And e'en in anguish own him good and just;  
Calmly submit to his unerring will,  
And though he slay me, trust his goodness still.

'Tis his divine prerogative to sway;  
His to prescribe, my province to obey;  
And though he blast my comfort in the grave,  
Bless'd be his name, he takes but what he gave:  
My soul no more shall murmur at his will,  
But though he slay me, trust his goodness still.  
N. Y. Evans. CAROLINE.

## POPULAR ORATORY.

There is perhaps a lawful range open, in the pulpit, to the powers of descriptive eloquence. The preacher may embellish all those subsidiary topics that are not included within the circle of the primary principles on which the religious affections are built; for in addressing the imagination on these accessory points, he does not incur the danger of founding piety altogether on illusions. The great and beautiful in nature, and perhaps the natural attributes of the Deity, and the episodes of sacred history, and the diversities of human character, and the scenes of social life, and the temporal interests of mankind, may, by their incidental connections with more important themes, furnish the means of awakening attention, and of varying the sameness of theological discourse. Or even if no unquestionable plea of utility could be urged in recommendation of such diversification, at the worst, they are not chargeable with the desecration of fundamental doctrines; nor do they generate delusion where delusion must be fatal. But it is not so with the principal matters of the preacher's message to his fellow-men, which can never, nor in the slightest degree be touched by the pencil of poetic or dramatic eloquence without hazard of the highest kind, inasmuch as the excitement so engendered more often excludes, than merely impairs genuine feelings.

If the taste of an audience be quickened and cultivated, nothing is more easy to the teacher, or more agreeable to the taught, than a transition from the sphere of spiritual feeling to the regions of poetic excitement. Intellect is put in movement by the change; conscience is lulled; the weight that may have rested on the heart is upborne, and a state of animal elasticity induced, which, so long as it continues, dispels the sadness of earthly cares. Let it be supposed that the subject of discourse is that one, which of all others, should be most solemnly affecting to those who admit the truth of christianity—the awful process of the last judgment. The speaker, we will believe, intends nothing but to inspire a salutary alarm; and with this view he essays the utmost command of language, while he describes the sudden waning of the morning sun, the blackening of the heavens, the decedence of stars, the growing thunders of coming wrath, the clan of the trumpet whose notes break the slumbers of the dead, the crash of the pillars of earth, the bursting forth of the treasures of fire, and the solving of all things in the fervent heat. Then bright appearance of the Judge, encircled by the splendors of the court of heaven: the convoking assemblage of witnesses from all worlds, filling the concave of the skies. Then the dense masses of the family of man, crowding the area of the great tribunal: the separation of the multitude; the irreversible sentence, the departure of the doomed, the triumphant ascent of the ransomed.

Compared with themes like these, how poor were the subjects of ancient oratory! And such is their force, such the freshness of their power, that though a thousand times presented to the imagination, they may yet again, when skilfully managed, command breathless attention, while the sands of the preacher's hour are running out. Nor ought it to be affirmed that excitements of this kind can never produce salutary impressions, or that such impressions never accompany the hearer beyond the threshold of the church, or survive a day's contact with secular interests. Absolute assertions of this sort, are unnecessary to our argument. The question to be answered is, whether this species of movement be not of the nature of mere enthusiasm, and whether it does not rather exclude than promote religious feelings.

In regard to the illustration we have adduced, there might be room for a previous inquiry:—whether on sound principles of interpretation, the language of scripture ought to be understood as giving warrant to those material images of terrible sublimity with which it is usual to invest the proceedings of the future day of retribution. But let it be granted that the customary representations of popular oratory are not erroneous; and that when the preacher thus accumulates the physical machinery of terror, he is truly picturing that last scene of the history of man. Even then it were not difficult, by an effort of reasoning and of meditation, and by following out the emotions of our moral constitution, to realize the feelings which must fill the soul on that day when the secrets of all hearts shall be published, and these feelings may be imagined, on probable grounds of anticipation, to be such as to render all exteri-

or perceptions dim, and make even the most stupendous magnificence of the surrounding scene, to fade from the sight.

It is nothing but the present torpor of the moral sentiment that allows to material ideas so much power to occupy and overwhelm the mind; but when the soul shall be quickened from its lethargy, then good and evil will take that seat of influence which has been usurped by unsubstantial images of greatness, beauty or terror. What are the thunderings of a thousand storms, what the clangor of a trumpet, or the crash of earth or the universal blaze; what the dazzling front of the celestial array; or even the appalling apparatus of punishment, to the spirit that has become alive to the consciousness of its own moral condition, and is standing naked in the manifested presence of the High and Holy One? That time of judgment, which is to dispel all disguises, and to drag sin from its covert into the full light of heaven, will assuredly find no moment of leisure for the discursive eye; one perception, one emotion, will doubtless rule exclusively in the soul.

No extravagance or groundless refinement is contained in the supposition, that in the great day of inquiry and award, the moral shall so overwhelm the physical, that when, by regular process of evidence according to the forms of that perfect court, conviction has been obtained of even some minor offence against the eternal laws of purity or justice, an offence, which, if confessed on earth, would hardly have brought a blush upon the cheek, the heart will be penetrated with an anguish of shame that shall preclude the perception of surrounding wonders. On that day it will be sin, not a flaming world, that appals the soul.

If anticipations such as these approve themselves to reason, it follows that the humblest and the least adorned eloquence of a purely moral kind, of which the only topics are sin and holiness, guilt and pardon takes incomparably a nearer and safer road towards the attainment of the great object of christian instruction, than the most overwhelming oratory that addresses itself chiefly to the imagination. Nay, it may be affirmed that such oratory however artfully elaborated, and however well intended it may be, is nothing better, than a curtain, finely wrought indeed, with gorgeous colors, but serving to hide from men the substantial terrors of the day of retribution.—*Western Methodist.*

## THE PROFANE SWearer IS AN IMPIOUS FELLOW.

He offers gross insult to God. The glorious and awful name of his Maker he makes the subject of the most irreverent vulgarity. This is done, not inadvertently in a single instance, and immediately followed with shame and contrition, but every where, and on every occasion. This God, whom he so continually and grossly insults, is his Father, and has ever been treating him as a beloved child: the bounties of his providence have been unceasing. This God is his Preserver; and day after day, while the guilty man has been offering him insult, he has held him up from the grave, and continued his favors. This God is his Redeemer; and at an infinite price has purchased his ransom from hell, and offers him freely the blessings of the purchased salvation. These blessings, procured by the boundless mercy of God, are urged upon the acceptance of this self-reviled and helpless being, while the names and titles of the adorable Redeemer are mingled with the obscene and disgusting discourse of the object of his mercy. We cannot think of the exceeding goodness of God, without wondering why God does not instantly strike the impious wretch dead, and in answer to his blasphemous prayers immediately send him to hell. But then we remember that the present is not a state of retribution, and that the day of recompense is yet to come, when a holy God will make manifest the truth of his declaration, that he will not hold him guiltless that taketh his name in vain.

Such is the character of the profane swearer; an ignorant, silly, vulgar, cowardly, deceitful, and impious fellow.

Nor while he continues this wicked habit, is there any probability or even possibility of his improving in character. For the certain tendency of his habit of profanity, is to make him more and more depraved. The whole system of means, devised in infinite wisdom and goodness for the reformation of sinners, are and must be inefficient with him, so long as he is devoid of reverence or respect for the wise and benevolent Author. Will he read and be profitably affected with the truths of the Bible, who has no reverence for the God whose word it is? Will he give heed to the ministers of Jesus Christ who will treat with contempt and vulgar abuse the infinite Being whose ambassadors they are? Will he feel under any restraining influence in the Sanctuary of God, who is only restrained by his greater fear of man, from uttering his impious profanations of the holy name of God in that place of his worship? What hold on any man is left when his respect and reverence for God is gone? Such a man is let loose from restraint to go as far as decency will permit him. And this is a barrier too feeble, in the absence of higher and better motives, long to restrain his increasing depravity. There is scarcely a possibility that he should be arrested in this course of evil. And in ninety-nine cases in a hundred, profane swearers go on increasing in depravity, until the measure of their guilt is full, and they are summoned to their dread account.

But the sin of destroying his own soul is not the only guilt which the profane swearer drags after him to the judgment. This species of iniquity is not committed in secret. There must be listeners to his profanity, or the impious man would have no motive to swear. And such is depraved human nature, whatever moralists may have said to the contrary, that it is not distinguished with the odiousness of vice. Evil exam-

ple is contagious. It spreads with the rapidity of contagion. And a circle of depraved companions, corrupted by his evil example, will stand up around the swearer in the judgment, to reproach him with being the occasion of their guilt.

On parents and guardians especially rests the responsibility of preventing the rising generation from contracting this debasing and soul-destroying habit. Yet how often do we see in those upon whom rests this responsibility, an utter recklessness in this matter. The father will employ the profane swearer and send him into the field or the work-shop to labor by the side of his sons, without so much as giving them a word of caution, or even suspecting their danger. He will permit them to frequent places of amusement, where the profane are sure to assemble, not even thinking that it is possible for them to be corrupted. But those parents forget the strength and the tendency of human depravity, who suppose that their children can be subject to such exposures and not be corrupted. They are unfaithful to the trust which God has committed to them, if they do not most sedulously guard against such evil influence.

## IMPORTANCE OF GOOD EXAMPLE OF PERSONS IN HIGH STATION.

What extreme advantage great persons have by the influence of their practice to render piety a thing in fashion and request, for in what they do they are never alone, or are ill attended; whither they go they carry the world along with them, as well when they go on in the right way, as when they run astray. The custom of living well, no less than other modes and garbs, will be soon conveyed and propagated from the court; the city and country will readily draw good manners thence, good manners truly so called, not only superficial forms of civility, but real practices of goodness. For the main body of men goeth not according to rules and reasons, but after examples and authorities; especially of great persons, who are like stars, shining in high and conspicuous places, by which men steer their course; their actions are to be reckoned, not as single and solitary ones, but as like their persons, of a public and representative character, involving the practice of others, who are by them awed or shamed into compliance. Their good example especially hath this advantage, that men can find no excuse, can have no pretence why they should not follow it. Piety is not only beautiful, but fortified by their dignity; it not only shines upon them with a clear lustre, but with a mightier force and influence; a word, a look, the least intimation from them, will do more good than the best eloquence, clearest reason, or most earnest endeavor of others. For it is in them, as the wisest prince implies, to "scatter iniquity with their eyes." A smile of theirs were able to enliven virtue, and to diffuse it all about; a frown might suffice to mortify and dissipate wickedness. Such, apparently, is their power of honoring God; and in proportion thereto, surely great is their obligation to do it; of them peculiarly God expects it, and all equity exacts it.—*Barrow.*

From the Morning Star.

## THE BACKSLIDER. A FACT.

Reuben was my schoolmate, though several years older than myself. He possessed a good intellect, yet but few amiable and attractive traits were exhibited in his character. He was stubborn, self-willed, and self-sufficient, so much so that not many sought his company. This was in no small degree the result of injudicious management on the part of his parents, the direct tendency of which was to make him obstinate and perverse.

At the age of twenty-two he professed to experience religion. The change was so great and apparent, that none doubted its reality. His profession was well maintained for about two years. He was humble before God, and loving to his fellow creatures. After this he became remiss in duty, and his course was retrograde. He went far in the paths of sin and folly, yet no peace did he find; his mind was like the troubled sea. A voice was still heard, "This is the way, walk in it." He listened and turned again from the evil of his way; but alas! his goodness was like the morning clouds: for in a short time he was more wicked than ever. To sum up all in a few words, he was profane, quarrelsome, and wretchedly intemperate. At times he would ridicule religion, and delight himself with the witticisms of infidelity; yet in his solemn and serious moments he would acknowledge the reality of the Christian religion, and confess what God had done for him in pardoning his iniquities, and in renewing his nature, also his wicked revolvings from him and his intentions of returning to his Maker—but he only waxed worse and worse. After a long scene of awful dissipation, he became sober for a few days, and attempted to work. He soon complained of indisposition, and left his work to return home; he had not gone far before he was too weak to walk, and seated himself upon a log, by the side of which he was found, cold in death, with a countenance frightful to behold, giving indications, not only of pain of body, but of horror and remorse of conscience in his last moments. Reader, have you backslidden from God? take heed lest your last end be like his.

M—k, March 18, 1836.

HAVE MISSIONARIES DONE NOTHING?—It is an encouraging fact, and one which redounds very much to the credit of Christian missionaries, that they have acquired the languages, and printed the Holy Scriptures, and other Christian books, in the languages of more than one-half of the inhabitants of the world. This is a fact, too, which the mere literary man, and he who watches with interest the march of civilization, should regard with no ordinary feelings. The Chinese language is spoken by three hundred millions, and the Arabic, with its dialects, by one-fifth part of the population of the

globe. The latter is understood in Arabia, Syria, Persia, Tartary, and part of India. In those languages and others, missionaries have translated the Scriptures. They have prepared the way for the interchange of opinion, and the spread of knowledge; for the communication, to every part of the world, of the benefits resulting from the attainments in morals, science, and the arts, which may have been made in any portion of it.

Have missionaries, then, done nothing? Has the pittance which has been expended in enabling them to prosecute their plans been wasted? Who will venture to affirm it? In what way has the same amount of money ever been expended so effectively and for such noble purposes? Ought not the Christian Church, while it humbly confesses that it is guilty in not having done more, to thank God that its feeble efforts have effected so much, and be animated to more zealous exertions? Every thing calls upon Christians to employ their aid with redoubled vigor. The voice of Providence in the political changes of the earth; the history of all countries; the experience of the past; the promise of the future; the hopes of the Church; the fears of her enemies; the groans of creation, all urge us forward.—*South. Ch.*

The following is taken from a review of "Popery an enemy to civil and religious liberty," which appeared in the last No. of the Christian Review.

MANY of the most learned and eloquent defenders of Christianity have regarded the supports of civil power, as not only indispensable to its extension and perpetuation, but even to its existence. In illustration of this position, the great Jeremy Taylor says, "So do h the humble vine creep at the foot of an oak, and lean upon its lowest base, and begs shade and protection, and leave to grow under its branches, and to give and take mutual refreshment, and pay a friendly influence for a mighty patronage; and they grow and dwell together, and are the most remarkable friends and married pairs of all the leafy nation. Religion of itself is soft, easy, and defenceless, and God hath made it grow up with empire, and lean upon the arms of kings, and it cannot well grow alone."

It is now upwards of fifty years since a most eloquent and enlightened friend of American freedom uttered the following noble views and wishes, on the subject about which we are now writing. Speaking of religious establishments, he says: "Christianity is disgraced, and all religion comes to be considered as a state trick and a barbarous mummery, when united with civil government. What have the powers of the world to do with such a religion as that which resists its authority on the power of God, makes us the subjects of a kingdom that is not of this world, requires us to elevate our minds above temporal emoluments, and to look forward to a state beyond the grave, where a government of perfect virtue will be erected under that Messiah, who has tasted death for every man? It disclaims all connexion with them; it made its way at first in opposition to them, and as far as it is now upheld by them, it is dishonored and vilified. May Heaven soon put an end to religious establishments. The world will never be generally wise, or virtuous, or happy, till these enemies to its peace and improvement are demolished. Thanks be to God, they are giving way before increasing light.—Let them never show themselves in America. Let no such monster ever be known there, as HUMAN AUTHORITY IN MATTERS OF RELIGION. Let every honest and peaceable man, whatever be his faith, be protected there, and find an effectual defence against the attacks of bigotry and intolerance. In the United States may religion flourish. They cannot be very great and happy if it does not. But let it be a better religion than most of those professed in the world. Let it be a religion which enforces moral obligations, not a religion which relaxes and evades them,—a tolerant and benevolent religion,—not a rage for proselytism; a religion of peace and charity,—not a religion that persecutes, curses, and damns. In a word, let it be the genuine gospel of peace, lifting above the world, warming the heart with the love of God and his creatures, and sustaining the fortitude of good men by the assured hope of a future deliverance from death, and an infinite reward in the everlasting kingdom of our Lord and Savior."

\* Dr. Price.

## "I AM WELL!"

A few days since, a gentleman of our acquaintance, who had never before made any pretensions to piety, called for the first time in his life to tell us what Jesus had done for his soul. As he entered the threshold of our dwelling, with tears trickling down his face and a countenance indicating deep emotions of soul, we said, "how do you do?" "O, said he, I am well, both in body and soul." It was enough—we knew at once the meaning of those tears—the secret of his unexpected visit was no longer concealed. "I am well!"—O how much those words mean, when used in reference to the undying spirit of man! Sinner, how is it with thy soul? Can you look forward to death and judgment and eternity, and say, "I am well," even though the springs of your present life retain their elasticity, and your heart palpitates with joy, in prospect of earthly enjoyments?

HOBBS THE DEISTICAL WRITER.—It is worthy of remark that the latter days of his life were embittered with singular uneasiness and disquietude. His mind seemed incapable of repose. He could not endure to be left alone, or in an empty house. He could not bear any discourse on death, and seemed to cast off all thoughts of it. He was prone to reckon upon the continuance of life. The winter before he died, he provided himself with a warm coat, which, he said, must last him three years, and then he would have such another. In his last

sickness, his questions frequently were whether his disease were curable? and when intimations were given that he might have ease, but no remedy, he used this expression, "I shall be glad to find a hole to creep out of the world at," which are reported to have been his last sensible words, "and his lying some days following in a silent stupefaction, did seem owing to his mind more than his body."

## FARMERS ANTI-MOB SPIRIT.

From a Sermon by the Rev. J. Todd.

"You know the history of the last year. It is decided that in our large cities the mob rules, and the laws are cob-webs. It has been decided that to horsewhip a clergyman in the street shall cost \$60, for a black man to horsewhip the chairman of the selectmen, only \$30; and for common men to destroy property, and beat and kill one another, it shall cost nothing!—Look forward, and what is before us! There is not a city in our land which the mob cannot rule when they please, and as they please—and there is an end to law whenever a neighborhood chooses to nullify it. Who is surprised to read in a newspaper that even innocent men are lynched, as it is called, abused, degraded, dishonored, and yet no law will reach them, to protect their lives, or to punish the transgressors. There is one class of men upon whom we can as yet rely. It is the same who stood on the little green at Lexington—that gathered on the heights of Bunker Hill, and poured down from the hill of New England, and which were the life blood of the nation when the English lion was ready to devour it. I mean the farmers. They were never found trampling on law and right. Were I to commit my character to any class of men,—my life in danger,—my family,—and my country's safety, it would be to the farmers. They are a class of men such as the world never saw for honesty, intelligence, and Roman virtue, sweetened by the gospel of God. And when this nation quakes, they and their sons are those that will stand by the sheet anchor of our liberties, and hold the ship at her moorings till she outrides the storm."

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April 23. 4weon16

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